

agree to submit to the higher will, which is that of our Organization. Such accommodations are never easily accepted, but perhaps it would not be redundant or otiose to encourage the widest-ranging exchange of views possible on this aspect of the activities of our Organization.

191. These somewhat theoretical considerations are intimately connected with the desire, largely expressed here, to strengthen the role of our Organization in maintaining international peace and security and in helping to bring about ever growing co-operation among all peoples. These ideas at least express our attachment to this institution which, despite the weaknesses which still beset it, still appears as the most appropriate instrument for bringing about understanding among men and friendship among nations.

192. The PRESIDENT: We have heard the last speaker in the general debate, but I have had requests from several representatives to be allowed to speak in exercise of the right of reply. Before calling on those representatives, I should like to recall the decision taken by the General Assembly at its 4th plenary meeting that statements in exercise of the right of reply should be limited to 10 minutes. I would appeal to all those speaking in exercise of the right of reply to adhere strictly to this rule, especially because of the lateness of the hour. I shall now call on those representatives wishing to exercise the right of reply.

193. Mr. HERZOG (Israel): My delegation has refrained from replying to the numerous attacks uttered by some of the Arab delegations against the State of Israel and the Jewish people in the general debate. I refrained from reacting, because the remarks were so patently unimportant and irrelevant, having regard to what is in fact happening in the Arab world in general and in the Middle East in particular. However, with the conclusion of the debate, I cannot refrain from rising to express my appreciation to those Arab delegations which by their very statements have once again served Israel's cause so ably, setting out in their own words the problem that Israel faces in its desire to achieve accommodation and ultimately peace in the Middle East. Some of the statements ranged from the most extreme expressions of hatred to the utterly ludicrous. Many of them very conveniently ignored the massive blood-letting in the internecine struggle of Arab against Arab in so many centres of conflict in the Middle East, most of them far removed from Israel and completely unrelated to the Israel-Arab conflict.

194. I am grateful to those Arab delegations that have spelled out in more ways than one what their true intentions are in fact. Nowhere was this service performed better for Israel than by the Iraqi delegation and by the Libyan delegation. The prospect of the paymaster, organizer and instigator of international terrorism decrying acts of terror and hijacking was very moving. Indeed, it would have sounded like a poor joke were it not so tragic.

195. Furthermore, we were regaled by the unlikely foray into the field of psychological analysis by the representative of Yemen and his intriguing theory about the soul of a new Hitler. Like those of his colleagues who sided with the Nazis in the World War, he is an undoubted authority on this subject.

196. Let me say a word of understanding to my Syrian colleague. I fully appreciate the difficult situation in which he finds himself, for obviously he feels that the vehemence of his attacks on Israel in the General Assembly must be in direct proportion to the number of Arabs being killed by the Syrian armed forces in Lebanon.

197. Frankly, I had hoped for a glimmer of hope in the statements by the Arab representatives—hope engendered by a change in tone, by a willingness to compromise, by even a mention of Security Council resolutions 242 (1967) and 338 (1973), by an appreciation of the fact that conflicts in this world must in the final analysis be resolved by face-to-face negotiation on the basis of mutual respect.

198. Instead we sat here again listening to the same old cracked record, grinding out the inevitable theme of hate, of venom, of perverted argument as certain Arab representatives came forward, launched their tirade and retired for the next one to take over. Not one word of reason; not one word of compromise; not one word of accommodation; not one word about Israeli rights; not one word about negotiation; indeed, the very word is taboo. What a sad commentary!

199. Has the Middle East not bled enough? Do the speeches we heard constitute any kind of progress towards peace? Are they not out of tune with recognizably constructive trends on other issues? Has the time not come for a change of heart and approach? Why can we not sit down and talk as other adversaries do?

200. Mr. BAROODY (Saudi Arabia): I never introduce sarcasm, hatred or rancour into any of my speeches. I am glad that Mr. Herzog has taken a seat, because usually when I speak in the Security Council, he leaves. I have a few words to say to him from this podium, hoping that he will realize what the actual situation is—with no hatred, with no rancour, with no sarcasm.

201. Time and again I must declare that we have no quarrel with our brothers, the Jews, who are descendants of Abraham, the patriarch of the whole region. We have a quarrel with those Khazars who embraced zionism in the eighth century A.D. and who consider themselves Semites after Herzl propagated his Zionist ideology.

202. We would wish the Khazars well, if they were not intruders into the area. It so happens that their ancestors embraced Judaism, but that does not make them Semites. Again, inasmuch as the British and the French became Christians, they have a Semitic religion, but that does not make them Semites. And yet again, our Nigerian and Indonesian brothers have a Semitic religion, Islam, but that does not make them Semites.

203. The descendants of those Khazars who hail from eastern and central Europe use a noble religion, Judaism, as a motivation for political and economic ends. It is not the diplomats here who are using harsh terms for not being able to eject them through war from our midst. I am not for war; I am not for terrorism; but I must remind Mr. Herzog that I visited Jerusalem in 1925 and was told how intransigent those descendants of the Khazars were. Do not forget that they are central Europeans. They forgot that

they could not survive in the area for very, very long, so they thrive on tension—unfortunately so. There is tension not only among them but throughout the area, from the Atlantic to the Persian Gulf. Why? Because the people consider them a foreign element in the body politic and the body social of the Semitic Arab world.

204. The days are gone when Europeans could use religion or even ideology as a motivation for political ends. That motivation has lost its credibility. The Israelis are there by force of arms and by the support of our American friends.

205. Who could refute what my Libyan colleague said? Those who want to be President, Mr. Carter and Mr. Ford, are vying here in currying favour with the Jewish voters, 3 per cent of the population of the United States. Can you imagine what a force they are here? It is a wonder that we still trade with the United States, but we remember that we Arabs have been in the Middle East for 6,000 years. This is, as we say, a dark cloud in our history.

206. Now in fairness to you, Mr. Herzog and your delegation, we do not hate you; no. I know many people who would like to make peace with you, but not on your terms. You know very well that if there is no tension you will disappear—either by attrition or by assimilation. It is a question of time.

207. Where are the crusaders? There is a tribe in northern Arabia with blue eyes and golden hair. They are Arabs and wear Arab garb, remnants of the crusaders. Where are all those conquerors who passed through the area? So why do you not seek acceptance, adapt and adjust to the Arab world?

208. Many Jews are proud to be Americans; many Jews are proud to be French. You want to ingather them all in Israel? There are 16 million Jews, but how many could you get in Israel? Only the people for whom you created a problem—and, unfortunately, you created a problem for our own Jews, our brothers, not Khazars. But you are not related to them by culture. By religion? So were the Germans related by religion to the French and the British, but they fought two world wars. And you know about the wars between Judea and Israel. Brothers fight one another.

209. How do you expect to be accepted there when you are imposing yourselves, setting yourselves apart, considering yourselves as "the chosen people of God". Is God a discriminator? We are fighting discrimination here; *apartheid* is one of its forms. You set yourself apart. And you repeat it so many times—you who went to Oxford, Cambridge and Harvard, many of you scientists; you play on their religious sentiments. Those Jewish savants do not believe you in their innermost hearts, but they rally to your aid because the American taxpayers are footing the bill; they give you money. Do the mass media, does the press, dare to repeat what I am saying here? No, I have been saying this for too long.

210. So I can assure you that what is happening in Lebanon is nothing but a consequence of your invasion and incursion into the land of Palestine, which should be holy to the three monotheistic religions. You have no monopoly on Palestine.

211. You are only 16 million and the Zionists among you—Zionists by indoctrination—3 million or 4 million. If Palestine is holy to the Jews, to the Christians and to the Moslems alike, by what yardstick of justice and by what democratic criterion do you want to be there? You want to be there because at one time Israel happened to be there for 300 or 400 years? Many others were also there. The Romans were there for a longer time. How would you like our Italian friends to say, "We Romans were there". That argument does not hold water.

212. Mr. President, how much more time do I have?

213. The PRESIDENT: You have two minutes more.

214. Mr. BAROODY (Saudi Arabia): I can say a lot in two minutes. This offers some humorous relief, because really if we do not have a little humorous relief the tragedy would engulf us all.

215. When will you Europeans come to your senses? Look at the British. They wanted you there to ensure the safety of the route to the British Empire. Where is the British Empire now? The great uncle of Winston Churchill, Charles Churchill, was sent to the area in 1843. He stayed 20 years to make sure that the route to India would be safe. Where is the British Empire? Where are all the empires? And you people descended from the Khazars, you want to stay there and trade at the cross-roads and ingather all the Jews. That is a dream of Mr. Herzl's that could not be fulfilled and, as I have said time and again, it became a nightmare.

216. For heaven's sake, I must tell you again and again, adapt yourselves, adjust yourselves, seek acceptance and you will have no problem. We will take you; we will assimilate you. What is wrong? You will not let us marry your women? Abraham married Aramaean and Canaanite women. Your blood, Mr. Herzog, is not pure. You cannot claim that you descend from Abraham, the patriarch of all. We will marry your women and there may be some of our women who will want to marry your men. You will merge and become part and parcel of us all. Forget about the exclusivity of being Jews.

217. The PRESIDENT: I wish to inform the representative of Saudi Arabia that his time is now up.

218. Mr. BAROODY (Saudi Arabia): I shall stop speaking. I am glad that the President has used the gavel. I know we are at the threshold of this thirty-first session and I shall have many other occasions on which to drive some sense into Mr. Herzog's mind and thereby into the minds of all the Khazars who are intruders in the Middle East.

219. Mr. SCRANTON (United States of America): I wish to exercise my delegation's right of reply to the statements made this afternoon by the representatives of Cuba and the Libyan Arab Republic.

220. Among the many unfounded allegations and inaccuracies which characterized the Cuban representative's remarks were detailed references to a domestic matter, namely, the subject of Puerto Rico. The United States policy on Puerto Rico is based on complete acceptance of